

# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Character of the Great Restoration.

The Manner of the Lord's Coming; the Scientific Credentials of the True Elijah the Restorer; Chronological Evidences of the End of the Christian Dispensation.

KORESH.

TRUTH ALWAYS SHINES the clearer in contrast with fallacy. For this reason, in an attempt to define the divine processes in operation for the involution of the Elijah of this age, we shall place the claims of some of the modern prophets side by side with the Biblical expositions of the subject in question. The first point to be placed in contrast is the attitude of some of the pretenders toward the law of the development of the Son of man, who comes at the end of the dispensation to establish the purifying processes which are to eventuate in the revolution of the character of the human soul.

Not only shall the axe be laid at the root of the tree of human development and progress, but it shall be laid there with the precision of scientific accuracy. Something besides a mere appeal to the emotions will constitute the scheme for the final adjustment of divine and human relations. John Alexander Dowie represents the most advanced modern Christian idea of the method of what is denominated "the coming of the Lord." With Dowie, like many others, the Lord is to come from the physical heavens and in the clouds; and Dowie imagines his divinely chosen work to be the declaration of such a coming and a corresponding preparation for

His advent. There are two primarily wide distinctions between this conception and the real truth concerning this wonderful demonstration. The Lord will not descend through the medium of the physical clouds; he will come through the line of the posterity of Joseph and the channel of his younger son Ephraim. There is nothing more ridiculously absurd than the unscientific conception that the Lord in his ascent, after his resurrection from the tomb of Joseph, was taken up in a physical cloud and carried to some material throne of God. The Lord arises from humanity as the product of reproduction; the special distinction in the process from the generation of the Lord in the beginning of the age being that now, at the end of the age, he comes into the world by natural generation, thus fulfilling the prediction that he was to take upon himself the condition of the world by becoming sin. This the Lord did in his descent into the hells of human sensualism. The Lord himself comes to prepare the world for the revolution which must usher in the kingdom of righteousness.

There are certain and specific credentials which must define the one to specially proclaim the time and processes for the redemption of the world from its thral-



dom of iniquity. William Miller has had no peer in the specification of Biblical chronology regarding the Lord's coming; while he defined the time, he did not specify the manner. His was the "midnight cry." Since his day, the wise and foolish virgins have been awaiting the specific indications of the Lord's presence. There was a definite number of days of years to transpire before the end of a certain, not an uncertain, period of time, beginning with the time of a specific decree to rebuild Jerusalem, the time being two thousand three hundred days—these days signifying years. There were two decrees about five years apart, and there has never been any satisfactory settlement of the question as to which of the decrees was to mark definitely the specific beginning. The fact is, that both decrees are included, for two events are embraced as beginning at two periods five years apart.

As to the specific character of chronological data, we need not be in any doubt. We are living in the year 1903 of the Christian era; the time is predicated upon the world's method of reckoning, and upon this method if was intended that the time should be calculated. From the issuing of the decree until the end of the two thousand three hundred days would be two thousand three hundred years, which, according to the world's chronology, would bring us down to 1839. At this time the Shepherd from the posterity of Joseph should have his advent. We now refer to the first decree—that one pointing to the time of the nativity of the one who carries the necessary credentials of designation.

The event to occur at the end of the specified time was a definite one, the special designation being the cleansing of the sanctuary. The sanctuary is the man to be cleansed. The Lord himself was the tabernacle and sanctuary of God; when he descended into the race and took upon himself the conditions of the world, the sanctuary became polluted in fact, not merely in theory, and the cleansing of this sanctuary is the transformation of the very nature of the man. The sanctuary could not be cleansed until he was present in the flesh. The sanctuary proper, in the symbol of the old tabernacle, was the front part or division of the holy and most holy place. The forward part of the tabernacle was a type of the truth of the Word. The posterior of the tabernacle was a type of the life as distinct from the truth. Now the cleansing of the sanctuary means not the cleansing of the life, but the cleansing of the truth. This means the separation of the truth from fallacy. After the separation of all truth from fallacy on every plane and in every domain of being and active use, then follows in the proper time the purification of the life, which first obtains with the Shepherd of Israel, then with all who shall become, through his mission, the Sons of God.

The Messianic character was born in the year 1839,

according to the prediction and signification of the decree to rebuild Jerusalem, which has no reference to the building of the old defunct Jerusalem, but to the building of the city which John saw "coming down from God out of heaven, prepared as a bride adorned for her husband." This is the office of Cyrus the Shepherd, as it is written: "That saith of Cyrus, He is my Shepherd, and shall perform *all* my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his Anointed [Messiah, Christos, Christ,], to Cyrus, whose right hand I have holden [helped], to subdue nations before him: \* \* \* I will go before thee and make the crooked places straight." Reference is not made here to Cyrus, the ancient king of Persia, but to Cyrus the Messiah, who comes of the posterity of Joseph at the end of the age.

Everything of a divine character and pertaining to the coming of the Lord and to the manifestation of the Sons of God, will be counterfeited now when the time of the coming of the end is here and the fruit of the Tree of Life is about to mature. There will be false christs and false prophets galore; and we can assure the world that they will appear on scales of force and activity commensurate with the power against which they will pit themselves in the great battle of Armageddon. The foe against which the Almighty arraigns his mighty conquering hosts will be of no small capacity, for all of the powers of diabolism will be mobilized for this final struggle of the power of death. Let us assure the inhabitants of the world that now, in the last days, the very central thing of being will be aped by his satanic majesty, in the effort to deceive the people. The true prophet is putting forth the laws of immortal life, while the false prophet—in the various phases of his present operations—is merely pretending to perform the things which the Lord did nineteen hundred years ago, merely for the physical body.

The Lord healed the mortal body in his day, only restoring it to the ordinary and normal physiological state, but not restoring it to its immortal state. Now, at the end of the age, the mission of the restorer is to fulfil the prediction, this corruptible shall put on incorruption, and this mortal shall put on immortality. In this is meant the transformation of the mortal body to the state of the immortal body. The change will be wrought by the fire which the true Elijah will call down from the spiritual heavens; for this fire resides in the New Jerusalem which is ready to descend. The final test of true prophetic power and of divine appointment will be the burning of the sacrifice upon the altar which the false prophets will prepare, for in the assembly of the prophets of the grove and the prophets of Baal, the false prophets built the altar and placed the sacrifice upon it, but it remained for Elijah, God the Lord, to



call down the fire of consummation after the pseudo prophets had utterly failed to accomplish the feat.

The "restoration" means much more than the mere cessation from what are called the common vices of the modern world; it means obedience to the science of the Decalogue in that revelation of its significance found in the interpretation of the language of symbolism in which it is written. It means the exaltation of the mind above the influences of sensuality, the final overcoming of the things of the flesh of mortality, and all the things which make for mortal life, and such a right about face as to insure the condition of immortality in the flesh. The restoration means the perfection of the Sons of God. It means that there shall stand here in the arch-natural the Order of Melchizedek, an order of people who are like the Sons of God, they being biune as was the Lord—their arch-natural progenitor. The true restorer will restore this mortal to immortality, which will be done through the great conflagration about to be inaugurated.

John Alexander Dowie carries none of the credentials by which the true Elijah will be identified. He is

the fag end of the old Christian church; his is one more patch on the old garment of Christianity, which is worn out, and the patch renders the rent of Christianity worse than it was before the patch of new cloth was put upon it. Koreshanity stands for something new. Old things will pass away, for "Behold, I make all things new." It is a new church with a new name, with new methods, new purposes, a new science, for it is the mission of the genuine Messiah to turn wise men backward and to make their knowledge foolish.

The coming of Elijah is the coming of God the Lord, for Elijah is a term meaning just this and nothing less. The manifestation of Elijah is the coming of the Shepherd from Joseph, which is the standing of the two witnesses who arise from their long sleep in the street of the great city—the old church, Sodom and Egypt, "where also our Lord was crucified." The two witnesses is the Lord himself, for he said: "I am one that bear witness of myself, and the Father who dwelleth in me beareth witness of me." The Messianic character now stands in the earth, the product of involution, and from him will be evolved the Sons of God.

## The Essentials of Genuine Reform.

The Destruction of the Root of all Evil Must Obtain Through the Introduction of a New System, which Shall Change Man and His Environment.

BERTHALDINE, MATRONA.

THE LOVE OF MONEY, the self-evident root of all evil, can never be destroyed save by the destruction of the necessity for its use. Such a destruction depends upon the introduction of a new system of sociology rendering it possible. The basis of the new social system must be demonstrable as an absolute science. It must be laid on the foundation of an understanding of the laws and principles of the creation, preservation, and destruction of man himself in relation to his enviring universe, of which he in his completeness is at once the highest product and recreator. The governing powers of society should be the most perfect intellectualities coördinated by the most holy affections. The service of these supreme powers should be the direction of all subordinate forces in the operation of industrial uses for the promotion of universal human welfare.

Children indoctrinated into the belief that their vidual wellbeing can be found only in proportion to their promotion of that of society, should be trained in all the practical uses of service to society, according to a scientific recognition of their gifts and callings, as determined by the applied science of astro-biology. When children are thus educated all questions relating to conception, birth, and breeding will receive the reverent treatment which is their due in view of man's divine origin and destiny. According to mental and moral

stamina, coupled with skilled ability, should emplacements be made in the industrial armies of society. According to a man's producing power, which may be represented multiplied by his directing power, should the value of a man's use to society be estimated; and the products of his use should be at his command without money and without price, to be used according to the laws of social equity, which decree that "one star differeth from another star in glory."

The sum total of the service of government, however complex its functional operations in the accomplishment of it, should be the equitable regulation of educational industry and the distribution of the products of its use to the performers of it. The collegiate function of government should furnish every member of society the science of the laws of his industrial development and of his human relationships in the social organization in which he has his being. He should know that the effete matter of society serves only to enrich, rather than to impede, its luxurious development. The love of the money now dominant in the world is the love of a guard or criterion of commercial uses, absolutely false in its application of principles to the interests of society, and cannot be too soon annihilated. The financial system now operative involves the principle of usury for the support of self-indulgence in idleness. It is the prolific breeder of social



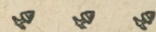
vampires and vultures who devitalize the living and gorge themselves on the dead and dying. The result is that horror to be seen everywhere in the social and political corruption. City governments made up officially of boodlers as backers, and tools of infamy as instrumentalities, are so absolute in their grip of diabolic power that citizens are psychologized into the belief that their masters in iniquity are their devoted public servants, untiring in the promotion of public improvements—on their fair frontage, while the greatest showing of improvement is in the private bank deposit of the boodler.

Every well-bred child should be made self-supporting by its usefulness to society at the age of seven. There are so many cultivating things a child can do in a recreative relation of uses, that what are now called school days, full of curbing and tasks, could be made to seem high holidays were they allowed to do them with the self-respecting feeling which a wide usefulness gives. Were a righteous system of industrial education and the equitable distribution of the products of industry successfully introduced in one of our great cities, that city would become the mistress of the commercial interests of the world, and to bear the credentials of its citizenship be accounted a high honor. What will ever move men to the creation of one city realizing the divine ideal of righteousness in its municipal government? Naught but the strength of God Almighty visible in the leadership of a man empowered by his conversion to God to strengthen his fellowmen for the task. The psychological power of one man must become strong enough to say with adequate effect, "Follow me in the regeneration of our social life. Let us arise and go hence and build the City of our God in the midst of this fair land; let her sit as a queen in the kingdom of our God." The world waits for such a leader, for such a work. Municipal ownership of all things must be the policy of his devoted followers; industrial education the promise of its university system; and the equitable distribution of the products of labor to the producer, the function of its commercial life.

Nothing that defileth the life of a man must be allowed to enter the city of our God—no lying lips, no profanity, no rum, no tobacco, no stupefying drugs. He that would enter the city of our God must approach its entrance gate with the prayer, "Create in me a clean heart and renew a right spirit within me." "Let the words of my mouth and the meditations of my heart be always acceptable in thy sight, O God, my strength and my redeemer." A call has gone forth for the builders of a holy city, to supply the world's great need of a regenerating power in its midst. Its building plans have been projected from the throne of God Almighty and made visible to the eyes of man. The fairest types of our dream cities fall far short of even suggesting the city possible of realization by the practical coöperation of men made strong in the Lord to lay the axe at the root of the deadly Upas tree of our present commercial system, which enslaves humanity to the love of money symbolizing an iniquitous greed of gain from usury.

Co-workers with God as true soldiers of his new industrial army, are the city builders of the New Jerusalem called to be. Armed to the teeth with the whole armor of God they need to be. They will rise from the earth in fulfilment of the law of the resurrection which is the law of seed-time and harvest. Christ the first-fruit is present as the Reaper. He comes with the ten thousands of his saints infolded to quicken the mortal bodies of those to be made alive and remain to be caught up or translated in accordance with the laws of theocrasis. Every man translated must be a theocrat. He must love the appearing and kingdom of his Lord, and must present himself a living sacrifice for its establishment in earth. It will not be a lawless kingdom, but a kingdom of righteousness in which every jot and tittle of the law will be fulfilled. Without a science of the law, the law cannot be fulfilled; therefore since men lack the science of the law and of its application to life, in order to effect the organization of a kingdom worthily called divine, it must be the mission of the Elhoistic Messiah of the age to teach the science of the law and its application to life—vidual and collective. Koreshanity defines the law of Messiahship and offers the world the genuine science of his credentials.

Throughout the Christian era the church has echoed the statement of the Apostle: "For now we know in part and we prophesy in part, but when that which is perfect is come then that which is in part shall be done away." We are promised the perfection of knowledge and of prophesying. That which we have had "in part" came to us in the order of law by the way of men anointed by the spirit of the law and of the prophets. There is no other rational way for the world to look for the coming of "that which is perfect." It must come by the way of a man of God in whom God dwells for the purpose of communing with those who desire his fellowship. This he will give according to the attained capacity of men to receive it, and according to their plane of being. To perfect the being of himself and his fellows, that his prayer may be answered, that "all may be one," the Almighty will in the order of law, gather into one all who have believed and received him as the exponent of the law in science of its application to life. From one made perfect by the involution of all, shall all be incarnated in the perfections of the one. With the appearing of the Tree of Life in full fruitage shall the view dissolve of the tree of the knowledge of Good and Evil, which rooted itself as the love of money in this sink of iniquity called "the present evil world."



#### *Modern Science and the Philosopher's Stone.*

MODERN science is making an heroic struggle to disentangle itself from the labyrinthine mesh of speculation and hypothesis, in its effort to make the newly discovered "radium" yield the secret of the "philosopher's stone" which the physicist in another speculation assumes may reside in this mysterious little mass of matter. The "philosopher's stone" was the Lord himself, lost through the declension of the church and sought for in vain by the materialistic alchemists of the medieval ages, but to rise again in the reincarnation, when the Tree of Life shall mature the Son of man and effect the installation of the Sons of God.



## Chicago as a Center of Activity.

The Rapid Growth of the Garden City; a Focus of Industry Under the Competitive Order; a Type of the World; a Light in the Great Darkness.

AMANDA T. POTTER.

THE EYES OF THE WORLD are centered upon Chicago. The greatness of Chicago and the promise of its future are rife upon the tongue of the multitude. This is but natural sequence of the recent centennial celebration of a city which is the materialized witness of the possibilities for rapid extension and accumulation in the guided hands of the industrial world. But nothing natural is unaccompanied by its supernatural phase. This subtler side is equal factor in the basis of the prosperity of the giant city of the West. The line of latitude and of longitude which determined the *locale* of this city by the inland sea, is not less visible than the purpose and determination that located here the world's commercial center in embryo. All was a necessity to the collecting of the brain and brawn for the consummation. Must we say that the natural advantages from industrial and commercial point of view, ensure all that has and will obtain? Or shall we conclude that locality and natural advantages form prevised conjunction as a vital necessity?

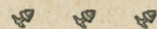
The streets of Chicago redeemed from the quagmire and marsh effluvia of primitive days, present no stronger contrast to earlier conditions than will be the religious, moral, social, and industrial guise when the metropolis has emerged from chastisement into the sunlight of righteous mien. The status of its site before mountains of earth, sand, and pavement worked its transformation, is symbolic of the dominating influence under which it sprung into being and now exists. These influences are identical with the untranslated Hebrew word *sin*, which signifies mire. The physical foundation of mire is obliterated. This has been largely accomplished since the fiery visitation of 1871; but the predominating and propelling sins—the religious, moral, and social mire—await the touch of a more refined, a farther-reaching and all-transforming fire. We have here an exaggerated type of the whole world; exaggerated in that the city has rushed with phenomenally accelerated steps up the height of material gain and aggrandizement. Fast it builds itself into its destiny as the commercial pivot of the universe. Day by day it works toward the ripening and culminating of the phases which must pass away to make room for the genuine and antithetical relations, chief of which is the true relation of capital and its material product.

A lifetime given to study and experiment upon the present industrial invention would fail to twist it into a system of justice. The old adage concerning the futility of attempting to construct a silken purse from certain unpromising substance is quite relevant. Our industrial system, founded upon competism wherein the man who can control the greatest number of wage slaves amasses most rapidly and largely, is the antithet of just dealing which would award to each vidual that

which [he produces. Through the wage-slave system certain ones have become opulent and are emulated by the Alpha and Omega of humanity, some to succeed, some to fill pauper's graves, while the greater mass fare sparingly as servitors. Such is the guise of the universe today with America boasting herself the leader and with Chicago the boasted leader of America.

That which is happening is a necessity. These are links in the chain of events which come to fruition in the Garden City, culminating it first as the seat of greatest activity of the false commercial principle, which, springing Phoenix like from the ashes of its destruction, will make Chicago the commercial pivot of a world under Godly rule. "God is not mocked." Even the uttermost of chaos, to which the world with this "most progressive" and "enterprising" of all its cities is rushing with flying feet, is in consonance with eternal law as the harbinger of perfect order. The star of Bethlehem could be observed by all within the circle of its radiance; but a knowledge of its portent was only possible to the wise men of the East, and similarly, the eyes of the world now centered on Chicago are blind to the signs of its nearness to "the doom of all that's old."

Chicago appreciates but one reason for the riveted thought of the world; the world is sensible of but one cause for its concentrated attention. Chicago conceives the magnet of its attraction to consist entirely in its unrivalled push, its unexampled business achievements, its colossal productions—in a word, its material wealth—and the world echoes the home-made plaudit. The deeper meaning, of which this outer meaning is but the covering, will be understood when the darkness flees before the light bequeathed the world into which it radiates from its pivot in Chicago; the point toward which the world unwittingly turns. It is a light shining in a darkness which in the main comprehends it not. The world waits expectant, but fathoms not the character of its salvation.



### *The Two Phases of the Lord's Coming.*

KORESH.

THE CENTRAL principle of the Christian church is the coming of the Lord at some time in its history and progress. According to modern Christianity the time is uncertain; according to the prophetic declarations, the time is definite and determined. There are two specific phases of the "coming of Christ;" one is the manifestation of the Shepherd, the other—dependent upon the Shepherd—is the coming of the Sons of God. This last is strictly the "second coming." The Shepherd comes of Joseph's posterity; the Sons of God come from all the nations into which the Holy Spirit was shed nineteen hundred years ago, and there will be no Sons of God except in the reincarnation of such as received the Spirit at that overshadowing. The reason of this is because the Holy Spirit was the seed, and those receiving it constituted the soil. From this soil the multiplication is effected. The time is at hand.



# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE UNCERTAINTY OF POPULAR OPINION.

### *What Constitutes a Criterion of Reference in Judging a New System.*

THE PERSON who counts upon the opinion of the masses is usually deceived, for it is unstable as water. In the estimation of the people a man may be a hero, a demi-god one hour, and in the next, by some sudden shift of the changeable, excitable mob, he may become the object of hatred as intense as the admiration he provoked. A swift inuendo, a bit of sarcasm from his foes, or a slight mistake on his part, and he is liable to be assailed by a shower of abuse. There has never been a more sudden return to favor than that of the men who were leaders in the civil war. Execrated by their contemporaries because they were instrumental in saving the nation from the curse of slavery, they are now enshrined in the hearts of the people as benefactors of the human race. "Hang the age," said Charles Lamb. "If the age does not like me, I will write for antiquity." The sentiment has ensured him an immense success. It implies that total lack of self-seeking which is the distinguishing feature of true greatness. It is not those who court the suffrage of the mob and play upon its vanity, who wear the crowns. It is those who, secure in their conviction of truth, work for the highest aims regardless of aught save to serve the ends of right.

In the street scene in Julius Caesar, Shakespeare has shown how skillfully a man trained in oratory may turn the populace. How adroitly it is led to see the virtues of the dead Caesar, how swiftly it adores where but now it execrated! The most consummate artist could not have presented in a series of canvases more than Shakespeare has drawn in a few lines. In his delineations of human character he is never at fault.

The heroes of the Revolution were not heroes in the times in which they lived. They were constantly assailed by their political enemies, and their good names were sullied by the foul suspicions cast upon their motives by contemporary writers. It seems strange at the present time to think that such men as these should have been made the subject of malicious attacks; but greatness is ever the target of envy. How fast opinions change is shown by the adulation now lavished upon them and the increasing tendency to exalt them in the public estimation by placing their names and statues in conspicuous spots.

Those who condemn today, often praise tomorrow. The same men who were ready to crucify the Lord Jesus were some of them his devoted followers after the outpouring of the Holy Spirit. The best way to account for these sudden changes in popular opinion is found in the relation of human life to the subjective spheres. Men in the natural world are subject to a sudden influx of a different character. The influence of a single person who is positive in his convictions and

unshaken in his determination to control events, may be the means of changing the tendency of a whole nation. He serves as a Mediator to introduce fresh currents of spiritual energy into the effete and decaying humanity. Men will veer about at his will because he is capable of infusing into them a new spirit.

The waning of a popular cause is the sign that a readjustment of interior relations is taking place between the spiritual world and the natural. So, also, in the upbuilding of a great system, there are times of peculiar upliftment as well as of depression. Popular opinion is no gauge to the justice of a cause, no criterion of the merits of a new system of thought. The merits or the demerits of any system depend upon the proofs it gives of its veracity. Does it rest upon facts or assumptions? Is it logically consistent or but a mass of conjectures? These are the questions to be asked by investigators, and these are the tests to be applied. Persons say, "I am not learned, I am not capable of judging in regard to these scientific points." Even a child is capable of telling the difference between a fact and a theory, between that which is proved and that which is unproved.

### *The Conservation of Energy.*

IT IS AN IMMENSE advantage to be able to conserve all the forces of the mind and body. The amount of energy wasted upon side issues would be sufficient to move the world, to institute and carry out a revolution were it utilized in a proper manner. The person who is always swerving from the main issue instead of devoting himself heart and soul to the work in hand, is not only a drag upon the body social but he never amounts to anything in his own particular line. The only way to accomplish the object in view is to keep the eye steadily upon the mark. Instead of allowing the attention to be diverted by every passing show, it should be held to one object and that the highest. It is a constant stimulus to those engaged in Koreshan work to feel that they are under the direction of the same power that in all ages has been the Guiding Star of God's chosen people. It is also a comfort to feel that all the holy prophets since the world began have looked forward to the consummation of the age in the establishment of the kingdom of righteousness in earth. It is to be founded upon the science of the Decalogue. This is the same law given to Moses upon Mt. Sinai, but with a different interpretation. In the establishment of the kingdom of God in earth the conservation of the sex energies is an important factor. This is involved in the keeping of the Sabbath, which means rest from the exercise of the generative functions operative in the reproduction of the species upon the mortal or dying plane, in order that men may come into an inheritance of immortal life.

The incorruptible dissolution of the physical body



is the triumph of human attainment, and it must be reached through the exaltation of the mind into a realm of desire far above the mortal. This attainment as the supreme object of human existence must be kept steadily in view. Energy which tends toward the mortal plane is wasted in the case of those who are looking for something higher. It is right and necessary in the case of those who are still in the lower stages of development which tend in the opposite direction.

The conservation of the sex energies tends toward the production of a higher species—men in whom there is an equilibration of forces. It is due to Koreshanity that the secret of so conserving and directing the forces of the mind and body as to make for the production of this new genus, has been discovered. It is due to Koreshanity that the secret of immortal life in the body has been given to the world for over thirty years without money and without price. It is worthy the attention of every man to read and study these priceless truths by which the destiny of the human race is to be determined.

## *The Literary Value of the Bible.*

THE MAIN REASON why so many leading educators are in favor of a movement to introduce the reading of the Bible into the public schools is because its neglect is so marked upon the youth of this generation. It was formerly the custom to open and close school morning and afternoon with passages from the Scriptures, which were read by the teacher or recited by the pupils. They were often asked to repeat the Lord's prayer in concert, and they were trained to respect the Bible and its teachings. With the decline of this practice it has come to be the exception, not the rule, to find a young man or woman thoroughly conversant with the Scriptures. Not only are they neglected as a guide to conduct, but as a literary textbook the Bible has lost much of its ancient prestige. It is time to rehabilitate the Bible; to make it live again in the minds and hearts of the young; to give them a truer sense of its importance in comparison with the evanescent fiction which has usurped its place.

A proposal has come from several quarters in regard to making a test of the student's knowledge of the Scriptures figure as preliminary to his entrance upon the curriculum of our colleges and universities. It is a move in the right direction and it should be heartily seconded, although in order to reinstate the Bible in its old place something more is needed than this proposal covers. This movement has its value and an immense bearing upon the future of the children in the public schools. But it is also necessary to introduce them at the same time to the great importance of the Bible as a literary monument. How greatly the study of the Scriptures is conducive to good style in writing may be gathered from the testimony of the best writers. They have found it helpful and inspiring. They have studied its characters, and its narratives have furnished them with plots for their own writings. A great number of the masterpieces of literature have been founded upon

some incident in the Old or New Testament. The best writers are indebted to the Bible in numberless ways and they are not ashamed to confess their debt.

## *The Divine Love a Marvel to the World.*

WHEN THE LORD Jesus came down from heaven to suffer and die among sinful men, he became obedient unto death, even the death of the cross. He could not uplift humanity without imparting to it a new spirit and a new life. He did not work blindly, but he knew whereunto he was called. The divine overshadowing could not come upon the race until He should impart to it his own pure life. Had the Lord Jesus been unwilling to suffer for the world, he could not have accomplished his mission. It was His voluntary obedience to the law of overcoming which constituted him the beginning of the creation of God. The quality of His love was commensurate with the extent of his service. He could not have performed his mission of redemption, had he not in his previous embodiments reached the point where he was willing to bear all things for the sake of the race.

The quality of divine mercy is a marvel to the men of this day—those who are involved in a hand to hand conflict with their neighbors in the competitive system. They cannot believe that the Lord Jesus actually was the Savior of the race, nor can they understand that he could voluntarily submit to the shame and humiliation of being crucified as a malefactor. This was but preliminary to his death in the race. After His translation he entered into sinful men, dying in them as the germ dies in order to reproduce itself. Thus God crossed himself with man; thus the Lord Jesus became obedient unto death, even the death of the cross.

The world stands abashed at the spectacle of a man willing to resign home, friends, and the prospect of wealth, merely for the sake of benefitting humanity. When such a man carries his sacrifice to the point of overcoming death to give himself a living sacrifice on humanity's altar, the marvel is past belief. The world takes refuge in incredulity.

## *The Character of Koreshanity.*

THE PURE and elevating character of Koreshanity impresses itself upon the mind and the body. It is a constant stimulus to have the thoughts fixed upon lofty and refined conceptions. The standards of Koreshanity are higher and its ideal of purity is nobler than that of any other religious organization. The incentive which it puts before the aspiring soul is immortality in the body—and this is conceived, not merely as the enthusiast looks forward to a blissful reunion with departed friends beyond the grave, but as the stepping-stone to eternal life and the means of benefit to the whole human race. It is a beautiful thing and a wonderful thing to be entrusted with the oracles of God; to know the origin and destiny of man; to be assured that there are things in store for man beyond what he has hoped or dreamed.





## *In The Editorial Perspective.*

THE EDITOR.



THE EXODUS OF THE KORESHANS from Chicago marks one of the greatest epochs in the history of the Koreshan movement. The announcement of the removal of our Institutions will doubtless prove a great surprise to our friends scattered abroad. We have reached a period of development of our work for which we have long and anxiously waited, and we rejoice now to be able to note the fact. Our objective point is Estero, Florida, where we have maintained since January, 1894, our Southern Communistic and Coöperative Colony which, for the past two years, has been designated as the Headquarters of the Koreshan System. Sixteen years ago, or on September 8, 1888, the first Home of the Koreshan System was established in Chicago—seventeen years after the founding of Koreshan Universology; and since that time a company of Koreshans have been associated in communistic relations, the number increasing from year to year. If the story of how the Koreshan Home in Chicago was maintained in the earlier periods of its existence—under the most adverse circumstances, caused by the most unreasoning persecution of our people by those who did not understand our motives—should ever be written, the miraculous would seem to stand out on every page. With enemies on every hand to make us trouble, it was almost impossible to obtain patronage for our then small industries; and there were but few persons in the city who could be induced to investigate the wonderful truths advanced by the Founder of Koreshanity. Members of the church, occupants of the pulpit, and reporters of the press relentlessly engaged in a work of endeavor to drive the Koreshans from the city, inventing all kinds of defamatory reports concerning our character. But now all this is changed; we have overcome the greater portion of popular prejudice; hundreds are now eager to listen to presentations of Koreshan Science; we have built up industries, especially in the line of printing, having now the largest and best equipped printing plant in Englewood and vicinity. Against all odds we have succeeded; we have demonstrated not only that communism is practical in times of prosperity with large patronage for our industries, but also in adversity where the bonds of fellowship enable us to stand together under the fires of persecution. During the past few years we have made many friends in Chicago, even among business men of the highest standing. Our neighbors have found us to be industrious and law-abiding citizens; the old stories reflecting upon our character are no longer believed; the Koreshan System is commanding respect and attention in various parts of the city. Likewise, the sentiment in the vicinity of Estero, Florida, has been revolutionized, as our Institution in the South has been in operation long enough to demonstrate the fact that our motives are pure and our ideals high. Those who know us there no longer question our moral integrity. Our work in the South has long since passed the experimental stage. Many other colonies so called have failed; but here is one that has braved the storms of adversity, has stood the tests of pioneer effort, and has succeeded beyond all expecta-

tion of many of our friends. There will be no break in the continuity of its existence. We now unite our forces—spiritual, mental, moral, and physical; we are putting in new machinery for various lines of work, and are incorporating our business on a large scale. We feel a new impulse in the direction of rapid advancement and development. We are entering upon an era of prosperity, united heart to heart, hand in hand, for the promulgation of the Koreshan System, and for the practical demonstration of its principles of life. When again located with our enlarged printing plant and increased facilities, free from the close competition of the North, we shall be enabled to produce volumes of Koreshan literature, improve and enlarge THE FLAMING SWORD, and begin a new campaign for the conquest and conversion of the world. Great waves of influence from such a potent center of intellectual activity will go out to the world, and the millions will ultimately recognize the standard of Koreshanity and rally round its colors.

In the endeavor to solve the problems of aerial navigation men have been induced to study the flight of birds in the hope that some new principle of aeronautics may be discovered. But it is just here that they enter another field of mystery. It has been observed that there must be something else than the mere flapping of wings that enables a bird to fly. What it is scientists do not know; and in view of this mystery it is generally conceded that a flying machine constructed to merely imitate the motion of bird's wings can never be a success. It has also been observed that birds during migratory periods perform some wonderful feats of flying. Not only are they able to fly in direct lines to reach their destination, but also to traverse the atmosphere at the rate of four miles per minute—sometimes going in unbroken flights thousands of miles in less than one day. A writer observes: "In spite of all their accumulated knowledge on the subject, the most progressive ornithologists confess that the facts of bird migration are as incomprehensible as if these restless wanderers had suddenly arrived from some distant planet. The latest theories overturn previous deductions, many observers now claiming that none of the visible marks of the earth's configuration guide the birds at the time of their migration along aerial routes sometimes three miles above the walks of man." The cry of birds in their migrations is different from that uttered in their native haunts; it is a song which calls into requisition all the reserved forces of their being, and enables them to generate an energy which disintegrates gravity, and to use the wings for propulsion through the atmosphere. The dirigible balloon is likely to be the only means of aerial navigation until the principles of counteracting the influence of gravity are applied—and the secret of the solution of the problem is involved in the Koreshan System.

A point in geometry has position or location only. It is so infinitesimal as to have no diameter whatever; in



other words, the true center of a circle has no dimension, for two opposite radii are equal to the whole diameter of the circle, no allowance being made for the size of the central point. A geometrical line has length only; it has no breadth. If we should suppose a geometrical line to move never so slowly over a point, we can conceive that when the point is covered at all it would be covered *instantly*—no time transpiring in the passage of the line over the point. In Koreshan Astronomy a star is considered to be a mere point of light; however brilliant it may be, it has no circumference, no rim, disc, nor actual diameter. In the popular astronomy, many stars are supposed to be many times larger than the sun; therefore, in that system all the stars are supposed to be spheres possessing diameters of great magnitude. We will submit the two conceptions to the test of a fact to see which is true. We quote as follows from Peabody's "Elements of Astronomy," page 278: "To the naked eye a star is a bright point surrounded by rays. The telescope cuts off the rays, and so diminishes the apparent breadth, while it increases the brightness. A planet shows a bright disc, like a little moon; a star does not. The brighter stars in the best telescopes seem to be exceptions; but the disc in these cases is believed to be caused by the dispersion of light in our atmosphere, and not to be real. If a disc of appreciable breadth were really seen it should increase with higher magnifying power; when hidden by the moon the star should vanish at the moon's edge gradually, rather than *instantly*, as is the fact."

An editor remarks: "Recent discoveries relative to radium have demonstrated that matter is not indestructible but may be transmuted. This practically destroys the basis on which chemistry is built and re-establishes alchemy in its stead. \* \* Everything will be tried as by fire, and I venture that half the so called sciences will go up in smoke." If it be admitted that matter *is* destructible and may be transmuted, into what, we ask, may it be transmuted? We answer, not directly into matter of another kind, but into energy, which is as substantial as matter. The alchemy that teaches the correlation of matter and energy is therefore the alchemy that is demonstrated to be true by the facts of radio-activity. What system has taught the interconvertibility of spirit and matter during the past thirty-three years? It is the Koreshan System, which is distinguished in many ways from the so called alchemy of medieval times, which is now far from being "re-established" as a science. Chemistry is overthrown; the Koreshan Alchemy is demonstrated to be true—and it is important that the people of the world recognize this fact, because in genuine alchemy are involved the keys which unlock the mysteries of life.

A writer in a recent number of the *Booklover's Magazine* concludes that cold predominates in the universe—he means in infinite space; and the idea is founded on the usual conception that cold is the mere absence of heat. The idea is that the universe at large is a great cold storage arrangement for the preservation of the substances which pervade space; that there is a billion times more cold in the universe than heat; and that the heat of the sun compared with the cold that

surrounds it is as a mustard seed to the Jupiter of modern astronomy. "Heat exists only where there is an atmosphere." Then does it not follow that there is light only where there is air? And if so, how could the so called heavenly bodies be seen at all if they are located millions of miles from the earth? The idea of universal cold is put forth in opposition to the nebular hypothesis, which presupposes the existence of the solar system at one time as a great fiery mass occupying all the billions of cubic miles supposed to lie within the orbit of Neptune. Now, a little scientific knowledge of physics ought to be sufficient to lead the mind to the conclusion that cold is as much a *substance* as heat; it is an energy, having its zones of generation in the earth the same as heat. The old and the new nebular hypotheses are both necessarily false because of the assumption that at one time in the past the universe began to exist. If the modern scientific world could conceive of the truth that the universe is eternal as to its organic structure, its functions, and its life, they would have no further use for the numerous fallacies which now prevail concerning the processes of creation.

The principles of united life are directly the opposite of those operative in the world of competition, where every man is necessarily for himself and against his neighbor. For the millions, existence under the competitive system is looked upon as a great struggle. There should be no struggle; there should be no competitive system. Its principles are wrong; the competitive system is a relic of barbarism and should be abolished. Society should be an integralism wherein the laws of scientific order may prevail. The foundations of true liberty are in mutual service, freedom of exchange and equitable distribution of the products of industry. The world is awaking to the terrible conditions which now universally prevail; and ere long the millions will awake to the fact that the only true and effective remedy for all social ills and evils is in scientific communism which involves the application of the fundamental principles of life itself.

The following quotation from Lord Bacon's "Novum Organum" will doubtless be appreciated by those of our readers who will view in connection with it the representation of the Cellular Cosmogony on the last page of THE FLAMING SWORD: "It would be disgraceful if, while the regions of the material globe—that is, of the earth, of the sea, and of the stars,—have been in our times laid widely open and revealed, the intellectual globe should remain shut up within the narrow limits of old discoveries."

It is said that the Bible is an old fiddle on which any tune may be played—meaning that anything can be proved by it; but it has long since been discovered that there is nothing in it which tends to corroborate the conclusions of modern science. Neither is there anything in Nature that proves the modern hypotheses.

The science of correspondence demonstrates the unity of the cosmos and the interrelation of all its domains or kingdoms.



# The Open Court of Inquiry.

THE EDITOR.

## The Solar Festival.

OCTOBER EIGHTEENTH will be celebrated this year by our people with greater appreciation of the importance of the Koreshan movement than ever before—first, because the work is rapidly advancing; and second, because the uniting of our forces in the North and in the South follows the celebration. We see advancement every year, and the visible signs of progress give us encouragement and stimulate us to greater endeavor to comprehend, promulgate, and personally apply the principles of the great truth which radiates from the anthropotic Sun which has risen to enlighten the world.

The Solar Festival is one of two great holidays of prime significance and importance in Koreshanity. Holidays have been celebrated in the world from time immemorial; every people under the sun commemorates the birth of some honored personality, or the occurrence of some great event. The uses of holidays are obvious to all who give the subject a little thought. During the Christian dispensation, Christmas has been a sacred day to Christians, and it has been reverently celebrated by millions of people for centuries. The Koreshan calendar is now advanced sixty-four years, indicating that we are threescore years and four in the new age.

Koreshanity is giving to the world a new gospel, the gospel of science. It finds its origin in a personality who is directing our every movement in the work of vidual and societal reformation. Truth is never impersonal; no great movement has ever begun in the world without a central embodiment of mind and power to give it impulse; and in view of this fact, we recognize the absolute necessity for the actual, tangible manifestation of divine truth in a chosen Messenger. This explains why Jesus appeared in the natural world; and also why at the end of this age, there must be a corresponding embodiment of divine truth and life.

There are many Koreshans scattered throughout the world who will join with us in the celebration of the anniversary of the great advent, in renewal of consecration to the great cause of absolute truth, and in the determination to make the coming year a great year in the history of Koreshan progress.

## Koreshanity and the Labor-Unions.

A number of readers of THE FLAMING SWORD are surprised at the attitude taken by you against labor-unions. For a more thorough understanding of your reasons for such a hostile attitude, I respectfully submit the following questions, which are worthy your careful, thoughtful, and logical consideration: Do not labor-unions stand for a just and righteous principle? Are not labor-unions organized for the protection of labor, and should not all labor unite for their own protection? Should the loathsome "scab," who is rotten with mental leprosy, be allowed to spread his hideous contagion under the protection of our courts and the approval of our President?

It is asked in your issue of October 2, "Is non-unionism a crime?" Yes, non-unionism is a crime; and the "scab" is the vilest criminal on the face of the earth. Are not the principles of non-unionism the principles of the black-hearted traitor who would betray his brother into the hands of the enemy? Unionism is for the protection of labor. Then, how can you consistently uphold and defend the man or principle that seeks to destroy that protection? You say, "Let the laboring-man be protected in his rights to the products of industry." Now, I ask who will protect his rights if the laboring-man does not protect them himself?

You say again, "Let the curse of wage-slavery vanish from the land." I ask again, who will abolish the curse of wage-slavery if the wage-slave does not abolish the curse himself? Must not all labor of whatever degree or kind be bound by the sacred tie of class-conscious brotherhood? You say, "Must a man be turned out of the Government printing-office just because his convictions lead him to eschew the principles which govern unions?" Yes, a thousand times yes; turn out every man from every office whose convictions lead him to eschew the principles which protect labor. Do not lose your mental poise, my esteemed Editor, in your zeal for imperialism. The universal good is the only good.—J. E. A., Hobart, Ind.

The attitude of THE FLAMING SWORD toward labor-unionism is well known to all our attentive readers, for we have defined our attitude for many years past. We have time and again given our reasons for this attitude which we take deliberately from the basis of the principles of justice to all the people. The principles for which labor-unions stand, if they could be called principles, are the principles of injustice—the principles of a gigantic trust bent upon rule or ruin. With the leaders and masses of labor-unionism it is not a question of *rights*, but

of *power*; and we observe the most unmistakable evidences that the exercise of the power that is rapidly heading up in organized labor means avowed opposition to all constitutional government, for organized labor today is the greatest menace to the peace and liberty of the people of this and other nations.

The spirit of the movement of organized labor is not the spirit of righteousness. As an evidence that it is not, we refer to articles constantly appearing in labor publications which recommend strikes and the use of force against law and established order; and particularly we point to the words of our correspondent, which are in themselves so rabid as to prove our point without further argument. How can the non-unionist be deterred from his course in the advocacy of his position and in the exercise of his liberty, without running counter to the principles of American citizenship, which involves freedom of speech, freedom of the press, and freedom to make contracts to render service wherever he can obtain employment? The labor-unions endeavor to utterly disregard the principles of protection which the Government insures; they endeavor to exercise power independently of Government for the so called protection of about *one-tenth* of the laboring masses of the nation.

Hatred of the non-unionists by advocates of unionism is plainly evinced; such a hatred is as unjust and as unreasoning as the hatred directed against the Negro in America and the Jew in Russia. There is no law on the statute books, neither is there any principle of righteousness under which a man who, so imbued with the spirit of American liberty that he refuses to submit himself and his interests to the dictates of organized labor, can possibly be called a criminal. But it is admitted that the class of men who break their contracts, institute boycotts and methods of intimidation, destroy life and property, conduct strikes and precipitate riots, impede industrial and commercial progress, entail suffering on the masses, and menace the peace



of the nation, *are criminals* in the eyes of the wisest and most righteous men of the most civilized nations of the world.

Labor-unions are not protecting labor; they are adding to their own hardships; they today constitute a greater obstacle in the way of a just settlement of the issues in the field of industry and commerce and government than any other class of people. The kind of protection we ask for labor is the *protection by the Government*—first, from the tyranny of unionism, and second, from the unjust demands of competism. The methods employed by the unions will involve the nation in a struggle in which their own ends will be defeated. They now seek shorter hours and higher wages; and where they enforce their demands, increase in the price of the products of labor is the inevitable result—for oftentimes the loss to the financial world entailed by strikes and riots is vastly greater than the gain to labor in wages. The unions do not in fact better the condition of the homes of the laboring man.

Labor-unionism is decidedly un-American and unrighteous in both principle and method. Non-union laborers as well as employers are American citizens, and as such have certain inalienable rights which the masses of the people and the Government of the United States recognize and respect; and justice demands that the one million labor-unionists shall also respect these rights which obtain under Constitutional government. We are unalterably opposed to every phase of anarchy; and anarchy of labor-unionism grows out of class hatred and the elements of conspiracy.

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#### Scientific Truth for Authority.

Are we to understand that we are expected to receive the answers to the questions in the Open Court of Inquiry of THE FLAMING SWORD as final and absolutely infallible on all points on which they treat as far as they go—as much so as if uttered by God himself? Or are we at liberty to question the correctness of the answers given therein if we cannot accept them as reasonable? Or, to put it in another form, Is it conceded by the Editor that in some respects his understanding may be incomplete or erroneous? I concede that if we could know, or even believe that we have an infallible oracle, an unquestionable authority, from whose *ipsi dixit* there can be no appeal, it would save us a world of worry in many cases, to ask questions and

receive answers from such a source. Is the Editor of THE FLAMING SWORD such an oracle? If not, is the Master mind of Koreshanity such? Please answer these questions at an early date.—J. L. T., Doucette, Tex.

The Editor is called upon to make a few statements concerning himself; and we see no reason why we should not answer the above questions, providing we can do so without offending our sense of propriety. At the outset we may say, as the Editor of this publication, that we make no claims for ourselves personally as to possession of all knowledge; we occupy the position of a disciple in relation to the Source of Koreshan Universology, and the position of a teacher in relation to a class of people. Thus it may be observed that as a writer on subjects discussed in THE FLAMING SWORD, we are merely a medium of communication, as it were, between the Originator of Koreshanity and those who may be able to perceive truth through our instrumentality.

It is the good fortune of all the authorized teachers of Koreshanity—disciples of the System—to occupy the position of instruments in the promulgation of scientific truth. Each one has his or her plane of conception, an individual standpoint from which the facts of life are observed. Now, it does not necessarily follow because the knowledge of a disciple is *incomplete*, that his statements are erroneous; as far as they go, the teachings of a disciple may be true, however *liable* he may be to make mistakes. We are mortal and imperfect; but we may exercise such care in our declarations as disciples, as to keep within the limits of our sphere of knowledge and to speak and write that which is true. Suppose we instance the position of a student of mathematics. He may be well advanced, though he may not be able to solve the most difficult problems in differential and integral calculus; but suppose that so far as he has gone, he can answer all questions which all students beneath him may ask, because he has learned his lessons pretty thoroughly, and is in possession of the knowledge of such fundamentals as enable him to practically apply mathematics in many lines.

Such a student is well fitted to impart what he has learned to others who

apply to him for instruction—and what he teaches may be *as true* as the things taught by the most advanced mathematician. It would be no presumption on his part to say, "I can teach you certain branches of mathematics that will enable you to do the work that I do." Such a claim would not be a claim to infallibility; but a denial of infallibility would not constitute a ground for rejection on the part of others of what he does know to be true. His own teacher might cover more ground, might teach more on given points; but the additional knowledge would be in no sense opposed to the fundamentals set forth by the student.

We might further instance the cases of the Apostles of the Christ of nineteen hundred years ago. Not one of them could possibly express truth in the same degree as that possessed and expressed by the great Teacher, for the simple reason that they were not capacitated to receive the truth in its fulness and completeness; yet Peter, James, John, Paul, and other Apostles and Disciples authorized to teach the primitive Christian system, taught the truth. They made no claims for themselves; but they *did* make some claims concerning the Teacher and the truth he taught. They learned many things from him, and they each reached a plane of understanding of the divine philosophy—so that they could with certainty teach others what was taught to them; and while neither one of them constituted *the* Oracle, they were *oracles* because authorized to teach the truth which they were capacitated to receive.

Jesus the Christ did not undertake to teach the world directly from his own personality; he educated a group of Disciples who should stand between him and the world at large; he prepared them as instruments through whom he should speak, and by so doing he prepared the way for the descent of truth from stratum to stratum of human mentality. Thousands who received the truth from the Apostles and Disciples could not possibly understand the words of the Christ without elaboration or explanation from a lower plane of understanding than that possessed by the Christ. Infallibility is absolutely essential to the origination of the whole truth; but men who are fallible in and of themselves may im-



part that which they learn; and the truth they impart is as true in the lower degrees as it was true in higher degrees in the integral form of the perfect Man.

THE FLAMING SWORD is a medium of communication of the truths of Koreshan Universology. Its writers sustain a close relation to the Founder of the System; they have from him the principles and truths of life, and it is their duty to so elaborate the same as to place them within the grasp of the millions. The readers of THE FLAMING SWORD are expected to receive what the publication contains as fairly representing the System in the phases now presented to the world; and to suppose that the Founder of the System makes such general and specific inspection of its pages as to insure the production of his disciples bearing such close approximation to the absolute truth, as to constitute a guide to the exercise of the reasoning faculties of those destined to enter the bonds of divine communism. Truth, therefore, is our authority; and there is no authority apart from truth. All truth is divine; it is the voice of God.

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### Items of Interest.

#### Notes Concerning the Progress of Koreshan-ity in Chicago and Elsewhere.

A striking illustration was embodied in the first sentence of the lecture by KORESH Sunday evening at Kimball Hall: "As the light shines the brighter or appears more conspicuous in the darkness, so does Koreshan Astronomy when compared with the Copernican system of fallacy." The subject for the evening was "The Universe." The address was one of the most forceful of the series; it was full of convincing arguments and logical conclusions. An analysis of the word universe is sufficient to show that the universe is integral, an organic whole. "The term universe is from *uni*, one, and *vertere*, to turn; therefore, the word universe means *one turning*, or one system of things. The ancient Hebrews and Arabians conceived the idea of the oneness of Deity. The statement of the unity of the universe and the unity of the Godhead does not imply that both are not distinguishable into parts of organic form and function; nor does it militate against the truth that millions of deities enter into the constitution of the divine Personality. In the Copernican system it is claimed that the universe is illimitable, infinite or unfinished; and upon this conception is predicated the conception that God is infinite and man finite."

It was conclusively shown that the entire system of modern astronomy is founded upon assumption—the assumption that the earth is convex. The factors which deceive the eye were enlarged upon; the earth appears to be convex, but the appearance is deceptive, and does not constitute sufficient ground for the construction of a system of astronomy. Many of the principal points upon which the convex idea is supposed to rest were examined; the circular horizon is due to vertical perspective and geolinear foreshortening, the principles of which the modern scientists do not understand, and therefore utterly ignore them in their endeavor to interpret the most common phenomena.

The demonstrations of the Koreshan Cosmogony were presented with force and clearness. The principle of cellular life was shown to be universal; the universe is therefore cellular. Thus we do not build upon assumption, but upon positive demonstration. Hypotheses are excluded

### Lectures at Kimball Hall.

*We announce that for the present and indefinitely, the meetings at Kimball Hall, 243 Wabash avenue, corner of Jackson boulevard, Sunday evenings 7:45 o'clock, will be continued without interruption.*

*We suggest, however, that opportunity to hear the Founder of Koreshan-ity in Chicago may be rarer in the future, owing to removal of the Ecclesia to our Southern Headquarters; therefore, we invite all our friends to attend the meetings now in progress.*

from the Koreshan System, for its foundation is the fact that the earth is concave. "The knowledge of the structural form and function of the alchemico-organic cosmos is the key to our knowledge of the principles which govern the organization of society in the culminating kingdom of righteousness. The importance of a knowledge of the form and function of the universe as pertaining to the physical cosmos, will be admitted when the mind is sufficiently amplified to comprehend the relationship of the alchemico-organic macrocosm and the organo-vital macrocosm (the Grand Man) as pertaining to and comprising the universal mass of humanity."

During the period of suspension of THE FLAMING SWORD, owing to the removal of our printing plant to Florida, many of our readers may have time to study THE IMMORTAL MANHOOD. We suggest that those who have not copies of this remarkable work would do well to obtain the same at once. The work is invaluable to all students of the System, and no one desiring to make progress in acquiring a knowledge of Koreshan Universology should be without it.

Important matter relative to the removal of our printing plant, the publication of

THE FLAMING SWORD in Florida, postal regulations, instructions concerning subscriptions, etc., appears on page 2 of this issue. Please study this matter carefully, as it concerns every one of our readers.

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### Our Change of Address.

#### Directions Concerning Letters, Orders, and Remittances, After November 1st, 1903.

We announce that all mail intended to reach us before Nov. 1st may be addressed to Chicago; **but after November 1st, our address will be Estero, Lee County, Florida.** This includes KORESH, the Founder of Koreshan-ity; VICTORIA GRATIA, Pre-Eminent of the Koreshan Unity; The Guiding Star Publishing House; Evelyn Bubbett, Mgr.; THE FLAMING SWORD; Professor Morrow, Editor; Berthaldine, Matrona, President Society Arch-Triumphant; Virginia H. Andrews, Secretary K. U.; and all members of Koreshan Home, **except** Rev. E. M. Castle, whose address until further notice will be 6310 Harvard Avenue, Chicago.

The following are instructions regarding remittances after November 1st: If remittance are sent by Money Order, **make same payable at Myers, Florida**, but address the letters enclosing the same to Estero. Estero is a post-office, but not a Money Order office. Remittances may also be made by registered mail. Small amounts may be sent in one and two-cent stamps.

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### The Koreshan Unity in Florida.

#### Weekly News-Letter From Koreshan Headquarters at Estero, Lee County.

BY ANASTASIA.

One of the most nutritious articles of vegetable production native to the tropics is the cassava or manioc plant. Its growth is essentially adapted to the soil of Florida. It is prolific and easily cultivated. The plant is largely composed of starch. Tapioca is prepared from cassava by grating and pressing the juice from the roots. A most substantial food is readily prepared for the table by boiling the roots, mashing, making into cakes and frying. The K. U. Department of agriculture recently exhibited a root weighing thirty-eight pounds. Twenty-seven hundred plants can be produced to the acre. Cassava bids fair to become a rival of corn in cheap and satisfactory food for cattle and hogs. In its higher and more delicate preparations it is unsurpassed in wholesome and nutritious food.

An agent of the Georgia Southern and Florida R. R. recently visited Estero in the interests of the railroad company, desiring to arrange for transportation of our people from the North. He was greatly surprised to find here the existing improvements and extent of cultivation.

One of the girls of the Unity is enjoying the novelty of having a pet alligator. She brought home the egg found on a picnic excursion, and after about a month it hatched and is thriving royally on the minnows the boys provide for its repast.

The telephone line extending from Estero to Naples was repaired by the Koreshan Unity after damages by lightning during the recent storm.

A new walk is completed, and another one is being laid diagonally from the bridge near the Brothers' Dormitory to the main building.

A new barn is being erected here. The old one will be removed as its location is undesirable with advancing improvements.